1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

797 specialized. In 1944, when the priest, annoyed by the sound of the gambling drum, angrily shouted across the river, a number of people kept their children home from school for a few days.

A Protestant missionary formerly visited this area annually, so that many Kaska have at some time attended Church of England rites. Some Indians were first baptized by Protestants and later by Catholics. The attitude of Dorothy Plover indicates what would probably happen if rivalry between the Protestant and Catholic churches ever developed in the Kaska area. She said: "I go to any church, English or Catholic. I go to make the priest feel happy."

As a liaison between the mission and the people, there is a church chief, an office originally set up by Father Allard, the first missionary in the Kaska area. The functions of this official consist principally of informing the people of rites and devotions. "He call us to go to church. He just stand up outside. Let anybody go in. Then he come behind." The position is at present held by an extremely shy and retiring widower, who many years ago was elected by a show of hands. Only one youth, Richard Day, regularly assists the priests in celebrating Mass. He seldom alludes to this role and receives no social prestige from his station.

REACTION TO NATURE

82. During the many years that the Kaska have occupied their subarctic forest environment, observation and speculation have enabled them to accumulate a considerable body of knowledge concerning natural phenomena. Many of their beliefs, being used to guide hunting and trapping, have been thoroughly verified by pragmatic testing. By permitting individuals to make an efficient adaptation to the climatic, floral, and faunal environments, such empirical knowledge can be considered as having offered the society a measure of control over nature. Other ideas about the environment are primarily descriptive; for example, relating types of weather with certain winds, recognizing varieties of snow, identifying trees with types of soil, and classifying the temperatures of riparian waters with their sources.

821 Meteorological beliefs. Generally the Indian is less concerned with predicting weather from day to day than he is in long range forecasting based on experience. Thus it is pointed out that September always brings a long rainy period, snow will fall heavily around the middle of October, the end of November is often marked by a spell of mild weather, and intense cold can be expected shortly before Christmas. These predictions are often fulfilled within reasonable margins of error. In short range prediction of weather, the condition of the sky at sunset and sunrise is the principal indication of trends. Thus black clouds in the north at sunset promise warmer weather, as Old Man expressed it: "Warm weather, that's his pillow. He lay down there." A red northern evening sky also signifies a warm day. A crimson eastern horizon in the evening indicates a cold night, while a similar sky at dawn points to warmer weather. In winter, when open stretches of rapid water are closely heard toward evening, cold weather may be expected.

Certain winds are recognized as accompanying types of weather. These winds are not shrouded with the cardinal points, although observation has fixed the quarter from which they blow. Upper Liard Indians speak of a cold wind coming from the east or southeast;